

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;  
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

No. 42. Vol. XXX.

Saturday, October 17, 1868.

Price One Penny.

## PRESIDENT YOUNG'S TRIP TO GRANTSVILLE.

(Deseret Evening News, Sep. 7th.)

According to previous arrangements President Young, accompanied by Elders Wilford Woodruff, Geo. A. Smith, Geo. Q. Cannon, A. Milton Musser, John Squires, David Day, and Orson Arnold, left this city about 9 o'clock a.m. on Friday, the 4th instant, to attend meetings at Grantsville, Tooele county, to be held on Saturday and Sunday, the 5th and 6th instant. The travelling was very pleasant, ourselves and animals being sheltered, during the greater part of the day, from the sun's fierce rays, by friendly clouds which had gathered dense and black in the west, and which gave premonitions of a storm. The weather was sufficiently warm, however, to make the milk with which Bishop Kesler, at his ranch at the point of the mountain, treated these of the company who had a liking for it, very acceptable. A company of cavalry from Grantsville, under the command of Major Samuel Woolley and Captain Alma Hale, met the company as it rounded the point of the mountain,

and escorted it to E. T. City, where a public dinner was prepared. Bishop Rowberry and several of the leading citizens of Grantsville were at this point ready to receive the President. After dinner a meeting was held, and President Young and Elders Geo. A. Smith and A. Milton Musser addressed the people. After leaving E. T. City, the company diverged from the road to visit the building which is being erected on Adobie Rock Creek for the woollen machinery bought by Bishop Rowberry, William Rydall and company, ten in all, citizens of Tooele county, of President Young. It is built of rock, and is a very substantial structure, 90 feet long by 50 feet wide. The walls are about 14 feet high and are ready for the roof. It is the intention to have but one story at present, and whenever more room is required, the roof can be raised and another story be added to it. The company intend to run 360 spindles, and to crowd the work ahead as fast as they can. The creek on the

bank of which the building stands, is a beautiful little stream of water that takes its rise in a large spring a short distance above the factory. It is fresh water when it issues from the spring; but before reaching the place where the dam will be built it is brackish. Springs of salt water issue from the bank and mingle with it, and spoil it for drinking purposes. We were informed there are other springs below from which salt can be made in any quantities. The water is beautifully clear, and fish can be seen darting about. There are no trout in the stream; but if introduced, they would doubtless thrive there. If oysters can be produced in this country, this stream, we should think, presents advantages for their successful cultivation possessed by but few in the Territory. The factory is built where it is so as to have the use of the water of this creek, and when necessary, the water of the creek which runs past Richville, which can be easily brought to it. The building of this factory in Tooele county must prove a great benefit to the people there. For their success the proprietors have the good wishes of every man who has the prosperity of the Territory at heart. From this building the drive to Grantsville, 13 miles distant, was made in 70 minutes. Such a road as the Salt Lake has formed there ready for use, if in the vicinity of Salt Lake City, would be highly prized by our citizens. It is a well-beaten, gravel road, about the width of, and as well-graded and crowning, as a well kept turnpike. No better road could be desired, and the animals seemed to enjoy the fun of travelling over it at their best gait.

## GRANTSVILLE

Is probably not excelled as a fruitful and thrifty place by any settlement of its size in the mountains. We have never made a visit here in the summer season without having our admiration excited by the splendid stand of wheat and other grains which the fields presented. The feeling came back to us again to-day. The shade-trees flourish luxuriantly, and the orchards, with the trees bending beneath their burdens of luscious fruit, excite the reflection that the people of Grantsville are highly

favoured; their land is blessed, and in peace and plenty bring contentment and happiness, they should be a happy community. And we believe, from all we see around us, that such is their condition. The children, with their banners, were out in full force, and a large portion of the adult population were drawn up at the Bishop's to receive the company. Directly afterwards there was a heavy discharge of musketry, mingled with the sound of what we thought was a cannon.

## THE MEETINGS

On Saturday were held at 10 a.m., 2 p.m., and 7 p.m. Elder Geo. Q. Cannon and President Joseph Young (who with Elder Joseph W. Young joined the company this morning), occupied the forenoon. Elder Geo. A. Smith and President Young occupied the afternoon; and President Joseph Young and Elder Joseph F. Smith (he and Horace S. Eldredge having arrived from the city at 1 p.m. to-day), spoke in the evening. On Sunday the meeting was opened at 10 a.m., and continued till quarter past 1 p.m. The speakers were: Elders Joseph W. Young, Wilford Woodruff, Joseph F. Smith, George Q. Cannon, George A. Smith, and President Brigham Young. A great variety of topics was dwelt upon, especially those leading items which have been so strenuously urged upon the attention of the people now for some time. Prominent among these are the Word of Wisdom, the manufacture of straw hats and bonnets and other articles of apparel at home, the storing of grain, the economizing of means for the purchase of our lands, for the immigration of the poor and other necessary purposes, and greater obedience and concentration of effort in carrying out the counsels and requirements of the Lord as manifested through the Priesthood. The meetings were crowded, and an excellent spirit prevailed among the people. President Joseph Young and Elder Joseph W. Young stopped and met with the people in the afternoon; President B. Young and his company started homeward a few minutes before 2 p.m., and reached the city at 6.30 p.m.

"Every one shall give an account of himself to God."

## RITUALISTIC CEREMONIES.

*(London Times, Sept. 30th.)*

A fresh Ritualistic extravaganza is reported from Brighton. The occasion was again found in a harvest festival, and the proceedings, though less ridiculous than those at Haydock, were similarly wild. The chapel seems to have been converted for the Sunday into a kind of Floral Hall, and, we dare say, was very pretty, and as unlike a church as possible. A procession again formed one of the principal parts of the "function;" but, as there were no fields to perambulate, it had to be content with displaying itself in the hop-gardens and orchards into which the church was converted. Here, however, were to be seen in all their glory the little boys in scarlet tunics under white surplices, and the singing men with blue hoods, and the acolytes with lighted candles, the thurifer, the cross-bearer, the "lectors," the "cantors," the deacon, sub-deacon, and "Officiating Priest." With cross and banner, and amid the fumes of incense, they paraded the aisles, singing, no doubt to good music, a most meaningless and clumsily written hymn. The service which followed was not only adorned with the usual "postures and impostures," but almost seems to betray a set design to flout the Prayer-book and insult the State. Except from mere wantonness of insolence, one does not see the purpose of flatly disobeying the rubric in such trivialities as pronouncing the Absolution sitting instead of standing, and in omitting altogether the reading of the Ten Commandments. But the disloyalty would be outrageous, if it were not silly, when the "Officiating Priest" expresses his indifference to the "State Prayers" of the Liturgy, by deliberately turning his back on them, leaving them, in direct disregard of the law, to be read by an unordained member of the choir, while he retires to his dressing-room and arrays himself in more gorgeous apparel for the Communion Service. Amid the blaze of four-and-twenty candles and clouds of incense, the sermon is reached, and speedily dismissed; a kind of dumb

show follows, in which the ringing of a little bell, as in Roman Catholic churches, announces the elevation of the Host; and, at length, having gone through the performance to the admiration of the spectators, "the long line of acolytes, ministers, choir, and clergy, retire into the 'sacristy'" in solemn and processional order, while the congregation, as they depart, are supplied, in the most approved "Catholic" fashion, with holy water at the doors.

What next? and next? we are compelled to exclaim, when one extravagance is thus outdone by another, and old superstitions are thus refurbished every week for the amusement of silly boys and girls. There is one question we cannot refrain from asking very distinctly after reading such an account. Has the Bishop of the diocese nothing to say to such practices? Is it not his business to take notice of such gross and wanton infractions of the rubric as we have noticed? He may not be able to prevent Mr. Purchas from dressing himself in barbaric gilt and tawdry embroidery, but he can, at least, compel him to read the Ten Commandments, and to see that the prayers are all alike read by ordained ministers. A clergyman the other day preached at Brighton in a Baptist Chapel. Only a very few days elapsed before the Bishop served him with an inhibition for committing such an irregularity. Now, the question is more and more loudly asked why a similar vigor cannot be shown in expressing episcopal disapprobation of Ritualistic outrages on discipline and propriety. If the Bishops cannot do everything that might be wished, there is all the more reason they should do what they can, and this is just what they seem not to do. Most of them acknowledge in words that Ritualism has become a most offensive, a most dangerous, and a most mischievous development; but in action we for the most part look in vain for that plain discouragement and firm repression which is readily exerted against



some other offenders. There is one Bishop, for example, who publicly declares that he will suspend any clergyman who administers the Holy Communion in the evening, though this is a practice common in many other dioceses, perfectly conformable to the institution of the Sacrament, and extremely convenient to the poor and middle classes. Yet the same Bishop is never without an excuse for the misguided men who are betrayed into Ritualistic excesses, and offers anything but discouragement to clergymen in his diocese who transform the Communion into a Sacrifice, and inculcate a doctrine which the simple cannot distinguish from Transubstantiation. It is this which occasions more than anything that general condemnation of the Church of England which has recently found such frequent expression, and of which several of our correspondents have admitted the justice. If we saw the Bishops making a resolute fight against this superstitious and dishonest nonsense, we should feel some confidence in the issue; we should know that the general body of the institution was sound, and we should believe that the disease of the moment would be thrown off. Instead of this we behold them apparently shrinking from an open contest, and displaying much greater reluctance to deal firmly with the Ritualists than to try the patience of English Churchmen.

This connivance has, however, now been practiced much too long, and the time is at hand when, if the Bishops will do nothing effectual, the public will take the matter into their own hands and deal with it very promptly and very roughly. Whatever may be the precise legal limits to lighted candles and gay dresses, there is not a shadow of doubt with respect to the general character of Ritualism, nor any excuse for extending the slightest toleration or tenderness towards the movement. Let the reader simply observe the characteristic peculiarity of all these "functions." Their spe-

cial features are seen in the development, not of teaching or preaching, but of flexions and genuflexions, of crossings and sprinklings, of dresses and lights and odors, of banners and crossings and processions, and in the multiplication of obsolete ceremonies. In a word, the movement bears on its face the character of a revival of old superstitions. The faith which is being propagated in such places as St. James's Chapel, Brighton, is the old credulity in mystic signs, and sacred dresses, and cabalistic utterances, and unnatural ways of life. The introduction of holy water in St. James's Chapel is a fair illustration of the whole movement. This is what it means, and to this it comes. But against these degrading and barbarous impostures the conscience and common sense of Englishmen have always revolted, and revolt now; and unless such "blasphemous fables and dangerous deceits" can be driven out of the National Church, it will cease to be the Church of England. It is bad enough to see the frivolous young men and women of our watering-places, or weak and impressionable young people elsewhere, led away by mere novelty and glare into mistaking ecclesiastical amusements or superstitious excitements for real religion. But it is much worse and more dangerous to know that all the manly, wise, and vigorous elements of the nation are being alienated from all religion, and becoming positively disgusted with the clergy, the Church, and the whole concern. Religious convictions and theological movements we can respect. They are worthy of rational creatures. But for the revival of gross and exploded superstitions we can have no respect, and within our own Church we cannot endure it. Let the Bishops exert all their energies, and that promptly, to denounce and repress such exhibitions as we report this morning, or let them prepare themselves and their clergy for some very rough-and-ready handling on the part of the Legislature.

---

"Strong reasons make strong actions."

Act well at the moment, and you have performed a good action to all eternity.—LAVATER.



## SABBATH SCENES IN LONDON.

The *Times* gives a surprising account of the Sunday trading which takes place in Shoreditch, one of the lowest localities in London. Every Sabbath there is held a regular fair, at which strange and lamentable transactions are witnessed. At about half-past ten o'clock small groups of people assemble opposite the bird-fanciers' shops. Their variety of attire is considerable, and some of the toilettes are worth the costumer's study. But, whether they sport corduroy, "Petticoat-lane velvet," or "shoddy" that has been tortured times out of mind by that omnipotent instrument known as "the Devil," few of them ever neglect the mother-of-pearl buttons so dear to Dr. Marigold, and no one is so false to the traditions of his race as to despise "a handkerchief loose and easy round his neck. There you have 'em again, as large as life." Those who have nothing to sell and want nothing to buy are generally the first in the fair. In a few minutes a boy drives up a goat and takes up his position in the line, and he is immediately succeeded by two or three of the "fancy," who carry cages under their arms, carefully covered. They shut out the light from the birds, it is said, so that when they make a "singing match" their representatives may sing louder and longer than they otherwise would. The practice of running hot needles into the eyes of singing birds has not, we are afraid, been yet altogether abandoned. After eleven o'clock accessions are made every minute to the numbers. The fair is now in full swing. In Brick-lane all the shops are open, with a few exceptions. In that thoroughfare one can buy all the more material creature comforts which his exchequer can command, while in the hours during which the worship of Bacchus is prohibited on Sunday, he can refresh himself with sherbet or gingerbeer at a halfpenny a glass. In Bacon-street whole regiments of white mice, quite innocent of petty larceny, work treadmills which, like the Laureate's brook, "go on for ever." On the long line stretching from Anchor-

street to St. Mathias' Church, the gathering presents a kaleidoscopic variety. A "knowin 'un" who shows off the paces of an anatomical pony, is followed by a boy rolling the amputated wheels of a disabled perambulator, which he offers for sale, and the rear of the incongruous trio is brought up by an attenuated old man leading a yelping, mangy Newfoundland. At the corner of a by-street a preacher who announces himself as "Black Jimmy the cutler," preaches a panegyric on himself which is heard with a certain attention by the listeners, albeit traditional appreciation is accorded to winkles and walnuts. Old keys, old locks, old hardware generally invite large crowds of spectators, and a small boiler which lies in the footway is admired as a triumph of mechanical skill. The sound of the church organ is drowned by the Babel outside, and the cry of "Pies all 'ot, all 'ot," rises high above the indistinct hubbub which is heard on every side. Little boys toss for pies, and the policeman moves them on; but when the constituted authority is about ten yards off, the watchful vendor of "the mysteries" makes a *sotto voce* demand for another appeal to fortune. Club-row is the head-quarter for birds. In a shop a glaring advertisement informs the intended buyer that "the finches sold are warranted cocks." The reason for this will be understood when we say that in many cases hen birds, which are cheaper, are painted or supplied with an unlimited quantity of hempseed, which, being a very strong stimulant, makes them look brisk and bold, as if newly caught. The tricks practiced by the bird duffers, as they are called, are in many cases ingenious. Sometimes they fasten a topknot on a linnet's head with glue, and then sell it for some foreign bird which has just arrived from the Fiji Islands or the Mountains of the Moon. When canaries have not a good color, they are re-dyed with what is known as the Queen's yellow. Blackbirds are dyed a deeper black by the grit taken off a fryingpan. The Muses, too, are not

entirely ignored. Here an admiring group speculate on the excellence of a concertina, and there a fiddle is offered "for a song." The pluck and endurance of a bull-dog is discussed at another point by a circle of low betting-men, whose head-dresses, their distinctive article of apparel, may be divided into two classes—brown caps, with a conspicuous button on the top, or a modified porkpie hat, with the turned-up leaf in high relief. But it is vain to specify details, the phases of the motley crowd are so many and so changing. Women lounge outside their doors, or watch the moving throng beneath from the rooms of the miserable tottering old houses, the size of which only reveals the approach of their destruction. A moment, and one hears words of ejaculation or disappointment as the result of a pigeon match which has been just decided is known, but the expressions are intensified by the most terrible blasphemy. Of particular incidents of obscenity which cannot fail to meet the eye on a visit to the fair, we cannot, for obvious reasons, speak. If a cheering con-

sideration can be suggested by the associations of the gathering, it is that but very few women take part in the proceedings. Elaborate and ingenious devices are adopted for the purpose of obtaining liquor during the course of the time the sales are being carried on. It is against the beerhouse-keepers principally that the police have to contend in their efforts to prevent the illegal trade on Sunday mornings. Arrangements are made with the people of neighboring houses, so that the beer is passed out through the latter to those who demand it, and in some cases a beerhouse situate in one street has a means of communication through its back yard with another house in a different thoroughfare. On Sunday week four policemen made their way into one of these places, and found about 50 or 60 men sitting in a yard with two barrels of beer in their immediate vicinity. Cases like this are frequent, but the difficulties in the way of depriving beershop-keepers of their licenses are so great, that the police are comparatively powerless.—*Liverpool Mercury, Sept. 22nd.*

## RITUALISM AMONG THE INDEPENDENTS.

We copy the following account of a Harvest Thanksgiving Service in an Independent chapel from the *Daily Bristol Times and Mirror*. Redland Park Chapel is in connection with the Bristol and Gloucestershire Congregational Union, and appears with the name of its minister in the *Congregational Year Book* for 1868:—"The Redland Park Congregational Church, White Ladies' road, was crowded with an interesting congregation last night, the occasion being the celebration of a special service as a thanksgiving for the abundant harvest with which we have been blessed. Several causes operated to attract such a large number of persons. Besides the novelty of a gathering of this kind in a dissenting place of worship—such services in this city having hitherto been confined to the established churches—it was the first that has been held in the

Redland Park Church. Besides, a musical treat had been promised, Mr. Leigh Wilson and a number of other professionals having been engaged, and it was expected the handsome little church would be prettily decorated. The floral ornamentations were of a chaste and delicate character, and in no case had they that appearance of heaviness which unnecessary elaboration often produces. The chancel had received the largest share of attention at the hands of the fair decorators. The mosaic pavement was covered with a bed of flowers and moss, arranged in artistic parterres, and having portions of corn intermixed. On the communion table were placed three large flower-pots, containing hothouse grapes in a growing state, and between the pots were two miniature sheaves of corn. On a temporary stage erected at the back of the table, and running

nearly the whole length of the reredos, were about a dozen hothouse plants and flowers in pots, in beautiful bloom, the pots being buried in a deep bank of cut flowers, moss, and evergreens. A string of flowers hung from the tops of the pillars of the reredos. The pulpit front and the organ front were also liberally but not excessively ornamented, a good deal of taste being displayed in the blending of the flowers, both as regards the color and design. The gasaliers were entwined with ivy, corn, and flowers, and altogether the church wore a very pretty appearance. The musical portion of the service comprised several anthems, hymns, and voluntaries; and, with Mr. W. F. Trimmell at the organ, and a numerous and efficient choir of picked voices, the various selections were well rendered. There was an opening voluntary, a second while the collection was being made, and a concluding voluntary. The singing commenced with the hymn 191 'Ancient and Modern,' 'The strain upraise of joy and praise,' and after prayer came hymn 32 (also 'Ancient and Modern'). The first lesson which followed was suc-

ceeded by the anthem 'In native worth' (Haydn), the solo part of which was capitally sung by Mr. Leigh Wilson. Then the second lesson was read, and was followed by the anthem 'O Lord, how manifold' (Barnby). The pastor, the Rev. Urijah R. Thomas, who officiated throughout, was announced to preach the sermon. He said, in order to give spiritual impression to the minds of his congregation, he thought it better to read from the Word of God a selection of passages bearing on the harvest, rather than to deliver to them any thoughts of his own; and the reverend gentleman then read several portions of Scripture which related to the harvest. After the offertory and a voluntary, the concluding anthem was sung, embracing the following excerpts:—'Ye people,' and 'If with all your hearts' (Mendelssohn), 'With verdure clad,' 'In splendour bright,' and 'The heavens are telling' (Haydn). The benediction was then pronounced, and the concluding voluntary brought the service to a close. The collection was made on behalf of the choir fund."

---

Let no man presume to give advice to others, that has not first given good counsel to himself.—SENECA.

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.—SHARPE.

IF YOU MEAN NO, SAY NO.—When a man has made up his mind to do or not do a thing, he should have the pluck to say so, plainly and decisively. It is a mistaken kindness—if meant as kindness—to meet a request which you have determined not to grant with "I'll see about it," or, "I'll think the matter over," or, "I cannot give you a positive answer now; call in a few days, and I'll let you know." It may be said, perhaps, that the object of these ambiguous expressions is to "let the applicant down easy;" but their tendency is to give him useless trouble and anxiety, and possibly to prevent his seeking what he requires in a more propitious quarter, until after the golden opportunity has passed. Moreover, it is questionable whether the motives for such equivocation are as philanthropic as some people suppose. Generally speaking, the individual who thus avoids a direct refusal, does so to save himself pain. Men without decision of character have an indescribable aversion to say "No." They can think "No"—sometimes when it would be more creditable to their courtesy and benevolence to say "Yes"—but they dislike to utter the bold word that represents their thoughts. They prefer to mislead and deceive. It is true that these bland and considerate people are often spoken of as "very gentlemanly." But is it gentlemanly to keep a man in suspense for days, and perhaps for weeks, merely because you do not choose to put him out of it by a straightforward declaration? He only is a gentleman who treats his fellow-men in a manly, straightforward way. Never seem by ambiguous words to sanction hopes you do not intend to gratify. If you mean "No," out with it.



---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, OCTOBER 17, 1868.

---

### ENCOURAGING.

—o—

✓ THE majority of the Elders that are at present occupying positions of trust in this country are young, many of them having been born and educated in the Church. In the dispensations of providence it hath pleased our beloved Prophet to appoint them on missions to the nations of the earth, and in general they have fulfilled and are fulfilling their missions with honor and credit to themselves. It is very satisfactory to those who have borne the heat and burden of the day, and have been the pioneers of the "marvellous work and a wonder," to witness the faith, hope and charity that are manifested in these young sons of Israel, as also their virtue and love for God and the principles of an eternal life. It is encouraging to the beloved ones at home to hear of the humility, devotion and obedience of their sons who are laboring for the welfare of Israel. When we take into consideration the difficulties of opening a new country, and such a country as was settled by the early pioneers to Utah, the immense amount of labor that called for the strength of all Israel, and the difficulties the boys had to obtain an education, we cannot help but feeling very encouraged.

We know that this is the work of our heavenly Father. He has in his all-wise wisdom chosen these young men to accomplish his mighty purposes. He hath revealed to them that he has ushered in the dispensation of the fullness of times, and they know that they are the servants of our Lord and Savior Jesus Christ, and that they are laboring to establish his Church, to preach his Gospel and gather Israel. These young men are full of the spirit of their calling, and bear a powerful testimony to this and the adjacent countries. We are continually receiving the most satisfactory letters from the young brethren, breathing a most excellent spirit, and we feel encouraged as to the future.

With a realizing sense that God is doing his own work amongst the inhabitants of the earth, we would suggest to our brethren to employ their time to the best advantage, and to take every opportunity of improving their minds for the great work that lies before them; for, from the very fact that the Lord hath revealed unto you concerning this latter-day work, he intends, if you continue willing and obedient, to employ you for future usefulness. To accomplish this, make yourselves familiar with the Bible, Book of Mormon, and Book of Doctrine and Covenants. Seek the Lord, in secret prayer, to give you wisdom and understanding. Always remember that you are engaged in a work that is not carried on by the wisdom of man, but by the wisdom of Him whose wisdom is boundless, and who giveth liberally to them that ask and upbraideth them not. It is also good to make yourselves acquainted with the

laws, manners and customs of nations, with geography, and all useful information. Read good, instructive books, publications, and articles; and avoid wasting time in reading novels, and the weekly trash that is so much sought after by the unwise and unthinking; in brief, ever seek to employ your leisure moments in a profitable manner, always remembering that the desired result is not in the amount you read, but in the amount you understand, appreciate, store up and remember.

Do not be discouraged because of your youth, for there is a disadvantage in placing too low an estimate upon one's self, as well as in the other foolish extreme of placing too much value upon our own importance. We know full well that the work of the Lord would roll on without our individuality; but, as He has called us, it devolves upon us to be diligent, remembering to be humble and full of love, having faith, hope and charity, being temperate in all things, chaste and virtuous in our thoughts and feelings, without which we cannot accomplish the good we desire. To convey our ideas in few words, we exhort you, in the language of our beloved President Brigham Young: "LIVE YOUR RELIGION," and then our heavenly Father will direct you to his honor and glory.

We cannot help feeling most interested in these our young brethren; we know how they feel away from their homes in a strange country, and we feel nothing but encouragement and blessings for them. They have our love, our confidence, and our fervent prayers; they are upheld and sustained by the faith and prayers of the Presidency, the Twelve, and all the faithful men in Zion, in addition to those of the loving hearts at home.

To the Elders from Zion generally, we would say, demonstrate the religion of Jesus Christ by precept and example, thereby proving that you are His disciples, remembering that you have no other mission from our beloved President than to preach the Gospel and gather Israel. To accomplish this, let us have your hearty faith and co-operation. "Touch not; taste not; handle not;" but keep yourselves pure and unspotted from the world, that when you return to Zion you may return in honor. Be valiant in the testimony of Jesus; labor faithfully while the day lasts, that you may not look back with regret upon the mis-spent time of to-day, but seek to be a blessing and source of comfort to all Saints.

President Albert Carrington left Liverpool on Saturday, the 3rd instant, to attend the London Conference, which was held on Sunday, the 4th, in the Music Hall, Store Street. He returned on Tuesday, the 6th inst., in excellent health and spirits, having spent a very profitable season at the Conference and with the brethren. Elder W. Howard, accompanied by his wife, Elders J. Needham, R. E. Egan, J. R. Clawson, H. Woodmansee, H. J. McCullough, L. W. Shurtleff, J. S. Richards, A. W. Brown, A. E. Hyde, E. Eldredge, H. B. Clemons, W. H. Homer, and E. L. Butterfield, Elders from Utah, attended the Conference; who, with Elders P. Lyman, J. F. Hardie, and M. F. Farnsworth, were in the enjoyment of good health and the spirit of the Gospel.

I have no greater joy than to hear that my children walk in truth.—JOHN.  
 "The Lord is a God of knowledge, and by him actions are weighed."

## CORRESPONDENCE

—o—

## AMERICA.

~~X~~ Salt Lake City, Sept. 16, 1868.  
Elder Albert Carrington.

Dear Brother,—The President starts this morning to visit the Saints in Utah, Juab, and Sanpete counties, President Wells, Elders Woodruff, Cannon, and J. F. Smith accompanying him. I remain here during their absence.

You have doubtless heard, through the NEWS, of President Young's trips north and west, where we had good meetings which were attended by a large concourse of people. My health was somewhat impaired by excessive preaching and inhaling dust, which caused my lungs to bleed.

To me it feels lonesome at the Pre-

sident's office, owing to your absence from behind the desk, and our frequent councils and free intercourse. \* \* \*

Our fruit trees have again put out their leaves, but not so plentifully as before the grasshopper raid; this relieves the eye and gives promise that the trees will live.

With economy, there will be enough grain harvested to feed the people, though barley and oats are decidedly scarce.

Chief Justice Wilson arrived last week, and he is holding court.

Elder Gillespie's company of immigrants arrived yesterday. The companies that have arrived are generally healthy, and feel first rate.

GEORGE A. SMITH.

## CLERICAL SHAMS.

(New York Round Table.)

How does it happen, while the cry of the scarcity of clergymen is so loud throughout the land, that so many of those unemployed brethren are seen at all seasons hanging about our large cities, fumbling the volumes at the bookstores, monopolizing the best seats at ecclesiastical headquarters, pestering busy rectors with unseasonable and unprofitable calls, loafing in the publishing offices of the religious papers, wistfully eyeing the playbills of operas and the posters of sanctified picnics, and amiably ready at all times to lift their voices in a processional hymn, or to air a surplice at a church-show? Were they set apart for such service at their ordination? Do they esteem their "calling according to the will of Christ" to consist in showing their faces where they are of no earthly use, and of picking up the crumbs that now and then fall from the Church's tables? A perusal of the ordinal is commended to these nomadic pastors. If they are incompetent or unwilling to act the part of shepherds, let them take the place of sheep.

It strikes us that some of them need looking after.

Benevolent citizens need not be told that there are such beings as clerical beggars in the world—affable and accommodating persons, who present their little subscription-book without the least sign of compunction, and who, if met by any protestations of preoccupation, express the utmost willingness "to call again." Now, we hope that every worthy enterprise will achieve due success, and nobody can think the objects often represented by rural clergymen more deserving than we do; but is there any use in lengthening out these sacred pilgrimages, as is often done? Might not a thoroughly sincere and active man accomplish as much in a few weeks as is often done by these laborers in many months? Is there not some reason to suspect that good cheer, attractive novelties, the charm of variety, and the fascinations of the city generally tend unreasonably to protract these disinterested labors, till the sight of a ghostly solicitor is re-



arded in many quarters as a nuisance? We trust we are not uncharitable in thinking that there is just a bit of hollowiness in this thing, and that more attention to business and less to measure would redound to the credit of the cloth and the advantage of the church.

That the clergy should not have proper recreation as well as their neighbors only the meanest churl will attempt to maintain, and we hope it is always enjoyed on sufficient grounds. Still, there are people who have heard great deal from the pulpit about self-denial and sacrifice, who cannot help reflecting that, if some ministers were more like the Master, they would not be in such unseemly haste to get to fashionable watering-places, would not make their visits to Europe quite so long, would not take pains to have their movements heralded so conspicuously in the public prints, and would be a little more concerned about that portion of their flock who are strangers to green fields and shady piazzas and selectable fountains. These honest folk, who work for a living, wonder sometimes how so many robust-looking clergymen, when they set their hearts on a tour, have such a troublesome bronchitis, and how they reconcile their midsummer gayeties with the thought of those who are left destitute of the bread of life, and of the sick and poverty-stricken who languish, without Christian sympathy, in their hopeless wretchedness in the alleys and attics of the metropolis. . . .

Concerning the shams of the pulpit, much more deserves to be said than we have space for at present. Of these, one of the most offensive is the flip-pant and dictatorial air with which scientific subjects especially are dismissed. There are many useful and interesting topics bearing upon the faith which a clergyman is under no obligation to discuss in the pulpit; but if he does, let him eschew sweep-

ing superficialities, arrogant assertions, and empty declamation against what should be met by the severest argumentation. Let him be fair. Nowhere do palpable fallacies and egregious ignorance appear so disgusting as in connection with the great and blessed themes of the Gospel. If there should be candor, learning, and profound sincerity anywhere, it should be here. It is too late in the world's day for thoughtful minds to be imposed upon by the ranting of zealots and the conceits and prejudices of a traditional ecclesiasticism.

We point out one more type of hollowiness which has always struck us with a mingled feeling of the painful and the ludicrous. Such are the descriptions that some preachers give of the Deity, such their views of the human race and its destiny, that the hearer sees this world but a valley of death, the people engaged in a stupendous funeral, and the object of creation to populate the most hopeless and dreary hell. It might seem that the divines who draw such pictures of God and man would, in their profound appreciation of the wretchedness of life and the terrors of the future, be the most miserable of beings; and yet see them after their pulpit philippics in a cosy study with a few boon companions, and you generally find them the most jolly fellows in the world. Their melancholy doctrines, their conception of the hideous corruption that riots in the world, and their view of the flashing thunderbolts held over a doomed race, do not impair their relish for a luxurious meal, a good cigar, and an easy bed. Notwithstanding their distressing notions they can tell the most amusing stories, lay adroit plans for the comfort of their families, and converse rationally on many interesting topics of the day. Surely this is rather queer; but then clergymen are a queer set \* \* \* \*

---

"Godliness with contentment is great gain."

SMILES.—Nothing on earth can smile but human beings. Gems may flash reflected light; but what is a diamond flash compared with an eye-flash and mirth-flash! A face that cannot smile is like a bud that cannot blossom. Laughter is day, and sobriety is night; a smile is the twilight that hovers gently between both, and is more bewitching than either.

## INDIAN TROUBLES IN AMERICA.

On September 16th, the Indians made a raid upon a party of Government surveyors near Fort Kearney, in Nebraska, captured all their wagons and implements, and killed a flagman. The other surveyors saved themselves by a judicious flight to the fort. In Montana the troops have been forced to abandon some of their isolated posts, and the Indians are constantly cutting off their wagon trains, burning houses, and in other ways harassing them. The same reports come from Idaho and Colorado. In Kansas and Texas the Indians are kept under some control, the troops being stationed in those States, while other sections are almost completely abandoned to the savages. General Sully is engaged in driving the hostile bands out of Kansas, while last week the troops in Texas had a battle with the Apaches, in which that troublesome tribe was defeated with a loss of 60. The only way to deal with the Indians is to pursue them to their villages, and destroy their huts and stores of food, and this was done in the case of the Apaches. On September 15th, there was a contest between the troops and the Cheyennes in the Indian territory, in which the Indians ran away, after losing 12 killed. While the soldiers generally manage, by superior tactics, to defeat the savages whenever they come together, the Indians sometimes, by planning ambushes, retaliate upon the troops. On September 17th, a party of Indians stole some cattle on the Republican river, one of the head waters of the Missouri, and ran off with them. A party of 50 soldiers, under Colonel Forsyth, pursued them from Fort Wallace. Forsyth followed the Indians about 90 miles, and found that he was ambuscaded. He hastily intrenched himself behind logs and piles of earth, and in this way was able to defend his camp from capture, and to successfully resist a charge made by the Indians. The savages, who were supposed to number 700, poured a murderous fire into his little camp, and Forsyth—having lost two men killed and 20 wounded, his own leg

being broken by a ball, and his second in command being mortally wounded—sent scouts to Fort Wallace for assistance. These scouts had to crawl two miles on their bellies to get out of the camp through the Indians, and as they could travel only by night took four days in getting to the fort. Afterwards other scouts came in to the fort, and reported that all the food of Forsyth's command was exhausted, and that the men were living on horse flesh; then a third scout arrived with the intelligence that Forsyth was dying, his second in command was dead, the only surgeon that was with the party was mortally wounded, and that the Indians still hemmed in the half-starved survivors, and might at any moment make an attack that would result in their capture and a massacre. Various detachments of troops have been sent to rescue them, and the result of the affair is awaited with interest.

General Sherman commands the handful of troops in the Indian country, but his force is notoriously inadequate to maintain peace on the frontier. To the Governor of Colorado recently he sent a despatch, telling him to assure the people of that Territory that, "if they want to fight Indians, they can have all they want." He adds:—

"General Grant promises me more cavalry, and, now that the Indians are clearly in the wrong, I will not prevent your people from chastising them, if they are really in earnest; but it is more than one small army can do to defend every ranch in Colorado, Montana, Nebraska, and Kansas. The settlers should collect and defend their own property, leaving the regular troops to go after the Indians."

To a delegate to Congress from Wyoming Territory, General Sherman has written a letter which gives some interesting facts with reference to the Indians. He says that from the origin of the United States Government the Indians have been held to possess a certain title to the lands held by them, for the surrender of which lands the

Government has always made treaties and given compensation. The Cheyennes, Arapahoes, Kiowas and Sioux were found to be in possession of the plains traversed by the great highway across the continent, and the Government proceeded to treat with them all in detail, and made treaties by which they agreed to surrender substantially the vast region now embraced in Nebraska, Kansas, Colorado, and Wyoming, and to remove and permanently occupy what are known as "reservations" to the north and south of these highways. The Indians are under the control of civil agents of the Government, subordinate to the "Interior Department," and General Sherman says that department is extremely jealous of any interference by the military, and under the law "officers and soldiers have no right to anticipate Indian hostilities, but can only act against Indians after the commission of hostile acts." He thinks that in the treaties made with the Indians there is a clause of doubtful wisdom, giving them the right to leave their "reservations" to hunt buffalo as long as that game lasts. This does not work well in practice. The Indians have broken the peace; and he has ordered his troops to "renew their efforts to remove to their proper reservations all Indians who have not been drawn into war, and to kill, destroy, and capture all who have been concerned in the recent acts of hostilities." General Sherman then makes complaint of the smallness of his force and the extensive labor required of him. He says:—

"Nearly all the people on the plains, even the governors of the States and Territories, who ought to know better, seem to have an idea that I have a right to make war and peace at pleasure, a right to call out volunteers and pay them, and to do more in this connection than any monarch of a constitutional kingdom. I possess none of these powers."

The General then continues with a statement of the inadequacy of his force:—

"The regular army is provided by Congress, and but a small portion of it is assigned to my command. With this small force I am required to pro-

tect the two railroads, the Missouri river, the various stage routes, amounting in the aggregate to over 8,000 miles of travelled road, besides the incidental protection of tens of thousands of miles of frontier settlements. Each of these settlements exaggerates its own importance, and appeals for help from Minnesota to Arkansas, and from Montana to New Mexico. Were I to grant ten men where 100 are called for, our little army would be so scattered as to be of little or no use. With this small force in the last two years I have done as much as any reasonable man could hope for, and if any man be incredulous let him enlist in my company, and he will soon find out if he don't earn his pay. As to the frontier settlements, I have again and again warned the governors and the people, that until this Indian matter was finally concluded, their people should not spread out so much. Their isolated farms, with horses and cattle, are too tempting to hungry and savage bands of Indians. If, however, they will not be restrained by motives of prudence, the people should, as they used to do in Ohio, Kentucky, Iowa, and Missouri, make their settlements in groups, with block houses and sod forts, so that when the savage comes they may rally and defend themselves and their stock. It is a physical impossibility for the small army we all know kind Congress maintains, with yearly threats of further reductions, to guard the exposed settlements of Kansas, Nebraska, Dakota, Montana, Wyoming, Colorado, and New Mexico. These States and Territories must, by organizing their people into a sort of militia, be prepared to defend their exposed settlements, and to follow up and destroy the bands of marauding Indians and horse thieves, both red and white, that now infest them, and carry on a profitable business. The army cannot do it, any more than we can catch all the pickpockets and thieves in our cities. Clamor on this subject against me, or General Augur, or General Sheridan, is simple folly. We do our duty according to our means, and account to our superiors, and not to the people who neglect our advice and counsel."

General Sherman is an original and



vigorous writer, but he evidently des-  
pairs of being able with 7,000 men, the number now scattered over the West, to keep between 200,000 and 300,000 savages in order.—*Times*.

---

SUMMARY OF NEWS.

---

HUNGARY.—Pesth, Oct. 7.—The royal flour mill at Buda was burned down this morning. The loss is estimated at 611,000 florins.

With characteristic promptitude the United States have recognized the Spanish Junta as a *de facto* Government, and have revived the agitation for annexing Cuba to the States.

The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, has forwarded a request to every minister in the kingdom to preach a sermon on its behalf.

The *Weekly Register* announces that on Sunday last (Sept. 27th) two curates of a well-known Ritualistic church in Soho, were received into the Catholic Church at the Oratory, Brompton.

The *Record* has received a letter from Jose Alhama, who states that in an interview he had with General Prim, at Algeciras, the general said to him—"You can leave immediately for Granada, with the Bible under your arm. Henceforth liberty will be a reality, and everyone will be free to worship God in the way he thinks best."

An Arab has just been sentenced to five years' hard labor at Oran for the murder of his sister-in-law. He gloried in the crime. The woman led a loose life, and dishonored her family. By her death he had, he hoped, regained the good opinion of his friends and neighbors; had it to be done over again he would not hesitate.

A country cobbler visited one of the large shoe manufactories the other day and for the first time in his life saw shoes made by machinery. "What do you think of that?" asked the foreman. The astonished cobbler stood breathless, with his hands thrust deep into his pockets, gazing at the wonder-working machine before him, "It beats awl," was the laconic reply.

GOTHA, Oct. 4.—Intelligence received here of the progress of the Swedish expedition to the North Pole says that the highest latitude at which observations were taken was 80° 52', which it reached on the 30th of August; and it is believed that the expedition has been as far as latitude 81° 10'. Soundings were taken north of Spitzbergen, the sea showing the depth to be over 2100 fathoms, or nearly 15,000 feet.

A gentleman at Glastonbury, in Somersetshire, has an apple tree growing in his garden which has blossomed twice this year, and is now producing the second crop of apples. The first crop was a very good one. Also in a garden at Lewes, in Sussex, there are apple and pear trees now in full bloom for the second time this year.

AN AMERICAN MILLIONAIRE.—Mr Edwin Stevens, of Hoboken, was buried on the 16th ult. He died in his 74th year. But for his own expressed wish to the contrary, the great popularity which his benevolence had acquired for him, would have prompted a turn-out of all the societies of New York. As it was, the procession was confined to a few deputations, the Hoboken and Ferry Benevolent Association, and the mechanics constantly employed in repairs upon his 250 houses in Hoboken, and upon other duties on his landed estate, which stretches along the river from the ferry to Weehawken hill, a distance of a mile and a half, and extends back half a mile on an average. The immense property he leaves is variously estimated at from twenty to forty million dollars. It is rumoured that it is not to be divided until his youngest child, born last May, comes of age, and that the bulk of it will be inherited by one of the sons.

Reports from the various Pacific railways announce that the eastern section, which is being built westward, is completed to within 300 miles of Salt Lake City; while the western section, which is being built eastward from San Francisco, is completed for 255 miles east of Sacramento, the capital of California.

**CAUTION TO SWEARERS.**—The authorities of Jaszbereny, an Hungarian town, have just had the following notice published to the sound of the drum:—"Seeing that oaths and blasphemies are the real causes of earthquakes, every one, no matter who, is forbidden to swear or use bad language, under a penalty of receiving 25 stripes with a rod and paying a fine of 25 florins."

**WOMEN'S RIGHTS.**—Two Sucker girls, driving in a buggy on a plank road, were stopped and asked for the toll. "How much is it?" "For a man and a horse," replied the gatekeeper, "the charge is fifty cents." "Well, then, git out of the way, for we are two gals and a mare. Git up, Jenny!" And away they went, leaving the man in mute astonishment.—*New York Sun*.

**TRAFFIC IN GIRLS.**—The sale of girls to slavery in India generally has become a question of some importance. A Mahratta paper says that girls are not sold openly, but it is customary among the various low and abject classes of Hindoos to put a certain price on their girls, which they exact from a man who wants to take her to wife. English writers, however, put the matter in a stronger light. Girls are sold by their parents, but they are also kidnapped by agents and procuresses, for the purposes both of marriage and prostitution. The authorities do what they can, but still the evil largely prevails.

The work of recovering the bodies from the Oaks Colliery proceeds very slowly. The total number of deaths is set down at 360, and although twenty-one months have elapsed since the explosion, there yet remain in the pit 240 bodies.

Both General Grant and Mr. Colfax have declared their belief in the imminence of a general Indian war; the latter announcing his intention to "ask Congress to take immediate and decisive action against the savages."

The endless desertions from the Papal army are likely to lead, it is said, to a thorough reform. A plan is to be submitted to the Pope by which, if it receives his sanction, and otherwise proves practicable, only those would henceforth be enrolled under the banners of the Church who would take upon themselves the vows of chastity, poverty, and obedience. There is also some talk of restoring the Knights of Malta to their former position in the Church militant.

**PARIS, Oct. 7.**—Don Juan has abdicated his rights to the Crown of Spain in favor of his son Don Carlos. The act of renunciation is dated Paris, October 3, 1868, and says—"My only ambition being the happiness of the Spaniards—that is to say, the internal prosperity of my beloved country and her prestige abroad—I believe it to be my duty to abdicate, and do hereby abdicate all my rights to the crown of Spain in favor of my son Don Carlos."—The *Gaulois* of this evening announces under reserve that a rising had taken place at Havana, and that the island of Cuba had declared its independence. The *Figaro* gives currency likewise to this rumor.

**COAL PRODUCT OF GREAT BRITAIN.**—The inspectors of coal mines estimate that in the year 1867 11,005,500 tons of coal were raised in the district comprising Northumberland, Cumberland, and North Durham; 15,442,000 tons in South Durham; 6,844,000 tons in North and East Lancashire; 8,350,000 tons in West Lancashire and North Wales; 9,850,000 tons in Yorkshire; 7,600,000 tons in Derby, Notts, Leicester, and Warwickshire; 6,000,000 tons in North Stafford, Cheshire, and Shropshire; 10,268,000 tons in South Stafford and Worcestershire; 6,500,000 tons in Monmouth, Gloucester, Somerset, and Devonshire; 9,092,300 tons in South Wales; 7,897,368 tons in East Scotland, and 6,228,575 tons in West Scotland. The total is 105,077,443 tons—an increase of 4,000,000 tons over the quantity raised in 1866. The increase has been very general throughout the kingdom; the estimate for South Wales forms the chief exception, being above a quarter of a million tons below 1866. About a tenth of the quantity raised was exported—10,424,886 tons of coal, cinders, and culm.—*L'pool Mercury*, Sep. 30th 1868.